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judicial, is easy, but their general finding is confirmed by the state of the monasteries in Italy and other countries. It is certain, at all events, that the wings of superhuman aspiration having long become weary, the monasteries had sunk into idleness and torpor, if not into worse vice. The people over the greater part of the country saw their dissolution certainly without sorrow and probably with joy. In Italy the other day a great dissolution or reduction of monasteries took place. Not a finger was raised in resistance, not a sigh was breathed. The monks, so far as we could learn, were glad to throw off the cowl and return to home and social life. In Spain when the great monastery of Poblet was dissolved the monks had literally to run for their lives from the vengeance of the peasantry. The Order of Loyola is still full of life; but the life is intrigue. not asceticism or contemplation. It is possible to conceive a state of things in which brotherhoods might regain a beneficent force and contend with social evils and distractions, as the monks of early days contended with barbarism and the wilderness. But surely we have done with the cowl.

-Those who wish us to believe that the Papacy in the nineteenth century has changed its nature, and that we need feel no fear of its encroachment on the civil power, should get the Pope to hold his tongue. This, so far as his own disposition is concerned, the wearer of the purple crown would not be sorry to do. The late Pope was a Papal guardsman turned into a supplement to the Deity, and he behaved as such a personage might be expected to behave. But Leo XIII. is by nature, and showed himself at the beginning of his reign, a cool-headed, moderate and statesmanlike Italian, willing to live on quiet terms with the civil power. He made the philosophic Newman a Cardinal and seemed to prefer the medievalist Aquinas as a text-book to the Jesuit Suarez. But he is in the hands of the Sons of Loyola, who constrain him to ratify the Encyclical. "If the laws of the State," he savs,